

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

DISTRICT OF COLUMBIA.

Georgetown, July 11, 1833.

Dear Bro. Harrod,—I should be glad to send you a full account of our interesting and profitable Quarterly meeting, but have not time.

The preparatory meetings were good—the main meetings better—and the succeeding have been best. Our exercises are still continued under the most favorable circumstances.

The ministers present were, J. S. and L. R. Reese, W. Kesley, D. Davis, J. Ferguson, L. J. Cox, and T. McCormick. Thank God for their presence and labour. Our President came 50 or 60 miles—Bro. Cox 40, and Bro. McCormick about 30. From the adjacent station and vicinity many of our brethren and sisters came up to our help, and the spirit of God came with them. On the night of our love-feast, some of our Alexandria brethren walked up, remained with us till near midnight, and then, anxious to be at home early, returned as they came—making in all 16 miles. You see there was a considerable zeal among the people.

Our congregations were generally large, and always attentive and serious. The preaching was of the most solemn and impressive character. Every sermon was accompanied by power from on high. Believers were quickened, encouraged, and confirmed; sinners convicted, and penitents converted. On each of the last three nights, there have been from twenty to thirty at the altar, seeking redemption through the blood of the Lamb. And not only at night, but in the day also, at family prayer meetings, and during church operations, the gracious work has gone on. Many have been powerfully converted.—Last night, thirteen joined society. We shall hold meetings to-night and to-morrow night, and continue these as long as the people will repent and the Lord display his saving power. We ask the prayers of our friends for the perpetuation and increase of this revival.

The prospects of our brethren at Washington, the Navy Yard, and Alexandria, are very flattering. At the last place particularly, they have lately received some pleasing intimations of another time of refreshing from the presence of the Lord.

Yours, &c.

THOS. H. STOCKTON.

For the Methodist Protestant.

OHIO.

Steubenville, July 6, 1833.

Dear Brother,—With regard to the affairs of our church in this station, I think I may with safety say, that our prospects are fully as encouraging, if not more so than they have been at any time previous, since my residence in this place. We have peace and harmony among ourselves, and a good state of religious feeling generally prevails, both in our public and so-

cial meetings. Our Sabbath congregations are large, solemn and attentive, and we have lately some very valuable accessions—several young men have recently joined us, who hold respectable rank in society, and bid fair to be shining lights in the church—others are at the threshold, and we trust will soon resolve, not only to be almost, but altogether Christians.

Our harmony and friendship with other denominations, remain undisturbed. The spirit of opposition, at first manifested by our old side brethren, has almost entirely subsided, and they frequently mingle with us in our social meetings with considerable profit, apparently to themselves and to us also, this is as it should be, and I pray God that it may never be otherwise. Our Sabbath school is in a flourishing condition—it was organized about ten months ago, and is now said to be the largest school in the place. The school is the largest.—We have a number of laborious, active and intelligent young men and women as teachers; some are, and some are not members of the church, who are very industrious, both in acquiring and communicating a knowledge of the scriptures; and we trust in God, that the fruit of their labor will be seen in Eternity.

Yours, E. S. WOODWARD.

We thank Brother Woodward for communicating such good tidings—particularly in reference to the Sabbath school of our church in Steubenville. When will our people everywhere feel an individual sacrificing spirit to carry on those blessed institutions with effect?

For the Methodist Protestant.

An extract from Brother Doyle's letter to Bro. E. Henkle, dated

"Juniatta Circuit, June 28, 1833.

Please inform our President, that Bro. Wright is with me on the Circuit, and is well received. We have had several profitable meetings, some additions to our church have been received.

We are looking in confidence to God for help. Our quarterly meeting was excellent, and the love-feast a blessing. Many are under awakenings—O that they all may truly repent, believe, and be saved.

One Catholic female was amongst the penitents. I thank God for this, and I take courage in laboring and suffering, while my heart is cheered with the prospect of eternal life. Indeed, while I write, tears of gratitude to God are falling, and my soul is happy in the Lord.

Yours, in Christ, HUGH DOYLE."

A fine gentleman may as well think to go abroad in a blustering day, without disordering his dress, as a wise man may fancy that he can abandon his mind to the trifling business and hurry of the world, without disordering his thoughts.

From the Wesleyan Protestant Magazine, Eng.

PRIMITIVE METHODIST CONNEXION.

The thirteenth annual conference of the Primitive Methodist Connexion, was held at Bradford, May 18—24. The connexion appears to be in a very flourishing state, the increase for the year being four thousand one hundred and five; the total number of members is forty-one thousand three hundred and one. On the Sabbath, a camp meeting was held on the Holme, which was attended by upwards of fifteen thousand persons. Four preaching stands were occupied during the day by preachers who had come from various parts of the kingdom. In the evening a love feast was celebrated. The conference, we understand, were much gratified by the kindness and attention of the inhabitants of Bradford, on this occasion.

METHODIST NEW CONNEXION.

The thirty-sixth annual conference of this connexion, was held in the city of Chester, on the 11th of June. The Rev. George Wall was elected president, and Mr. B. J. Procktor, Secretary.

From the minutes we perceive that they have in England, twenty-eight circuits, one hundred and seventy-one chapels, two hundred twenty-two societies, fifty-two circuit (itinerant) preachers, five hundred and two local preachers, eleven thousand eight hundred and forty members. In Ireland, they have seven circuits, ten chapels, thirty-one societies, nine circuit preachers, nine local preachers, seven hundred and eighty-one members, making a total in the connexion of thirty-five circuits, one hundred and eighty-one chapels, two hundred and fifty-three societies, sixty-one circuit preachers, five hundred and eleven local preachers, and twelve thousand six hundred and twenty-one members. It is cause of gratitude to know, that the Lord has graciously blessed the labors of his servants during the past year, and that upwards of five hundred immortal souls have been added to the church militant. Our prayer to God is, that the exertions of his people throughout the world, may be crowned with abundant success,—that satan's kingdom may speedily be o'erthrown,—and that righteousness, peace, and joy in the Holy Ghost, may universally prevail.—Amen and Amen.—*Ibid.*

COMMENDABLE.

The hair-dressers in this town have entered into an agreement that their shops shall be closed on the Sabbath, after the expiration of the present month. They will keep them open on Saturday evening, for the accommodation of customers, and intend to wind up the business of the week by 10 o'clock. If any of them violate this contract, he is to forfeit the sum of \$20.

Portsmouth Herald.

ECCELESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—I have noticed with some regret the "original matter" as you term it, recently appearing in the columns of the Methodist Protestant. That the important subject treated of should be fairly, freely and fully investigated, is an obvious truth. Our Constitution and Discipline, though, as we believe, constructed by men acting in the fear of God, were never looked upon as inspired, according to the generally received definition of that term; nor was it supposed that they would never need amendment. Considering the circumstances of its production, we may wonder at its near approach to perfection, but must still regard it as being in some measure imperfect. The church is deeply interested in having them wisely amended and adapted to her situation from time to time; and may the God who has hitherto guided her, still cause the light of his truth to beam upon her pathway! Of course a full discussion of various projects of amendment must be beneficial to her common interest, and is very desirable. But to discuss proposed amendments of our Constitution and Discipline is one thing, and to enter into personalities, indulging in satire and invective is another. There is a very perceptible difference between writing to assist in exhibiting truth as it regards the subject at issue, and writing to overcome the arguments of another for the sake of overcoming! I, for one, though I am but one, of little estimation and less wisdom, desire most anxiously to see these things, i. e. amendments, &c. fully exhibited, in connexion with the opinions of our brethren who are exerting their talents and wisdom for the good of the church, in order that they, in common with others, may receive edification, and have the benefit of their experience. But I do most sincerely desire that every production on the subject may speak to the heart of the individual perusing it, that the writer is influenced by the spirit of the Master whom he professes to serve. If a brother can confine himself to the subject proposed, and treat others engaged in the canvass with brotherly kindness and charity, let him write on; and may God bless him while he writes, with wisdom and with grace. But if a brother finds, that instead of discussing amendments in the constitution, he is broadly hinting that another brother who differs from him, needs amendment in his head or his heart, he had better strike his pen across the offensive passage; and if it prove a death-blow to his whole essay, let him not stay his hand; for the practiser of a gospel which does not spare even a right eye or right hand when offending, should not shrink from the destruction of a few lines before they see the light. Better destroy essays than unnecessarily wound a brother. And if a writer should drop from his pen something that he ought to have retained, if the cause of God calls not for a reply to it, let no one answering his arguments, exercise the "lex talionis."

Indeed, if we cannot refrain from this, we had better let writing alone and attend to our prayers, in humble expectation that God will fill our souls with that "love" which "worketh no ill to his neighbor." I do not intend it as a compliment, but though it be of little consequence to the world, or your correspondent "Peter." (see p. 181.) I must commend the spirit breathed throughout his communication, and sincerely hope that his example will have

an extensive influence on the brethren. With the writer, I do not know that I have any acquaintance, as I cannot tell who he is by name, but I will venture to say with regard to his character, that "he is a man who fears God and loves his brethren." There is, however, a writer who appears in your 24th No. (K,) with whom I believe myself to be acquainted; indeed I think I know him well! And I have reason to bless God that I ever did know him. And though he may have stated to your readers that he considered himself acquainted with the state of things in the church, and that it was his opinion, that we had been highly favored of the Lord, and our affairs were not in danger of immediate overthrow, I really cannot see that either the manner or matter of his piece, should have elicited the remarks of "W," in No. 27. Nor do I wish to impugn the motives of brother "W," for I think I have some acquaintance with him also, and can say of him as I said above of "Peter;" nor do I believe that he felt what a stranger to him, from the hasty perusal of his communication, might think he felt: neither do I appear as the defender of "K," which, all who know him would deem unnecessary. My only object is to call the attention of all those who are writing for our edification, respecting these matters, to this inquiry, viz: Should not those who discuss questions relating to the church remember that "It is written"—"Now if any man have not the spirit of Christ he is none of his!"

It may be proper to state that very great exception has been taken by several of our most exemplary ministers and members, to the temper and spirit of several articles recently published. The publisher has received a number of letters from various places, reprobating, in strong terms, the unnecessary warmth of the writers.—These protests are honorable to us as a church; and we repeat, that we shall not insert in future any communications but those consistent with the christian character, without respect to parties or persons.

EDITOR.

For the Methodist Protestant.

ANOTHER ADDRESS TO REFORMERS.

Beloved Brethren,—It has been recently stated, and circulated to some extent, that my views and sentiments of church government are altered; that I have begun to write against the principles I formerly advocated; and that I am becoming disaffected to the cause of Reform.

In proof that this is not correct, let one or two quotations be given from the first paper I ever wrote upon the subject, which was published in the Mutual Rights for April, 1825, vol. 1, page 347 and 349.

"It may perhaps be objected, that it is dangerous for the members of a church, to get into the habit of examining and criticising the government. This, to a certain extent, may be true; and yet it may be equally true, that for a government to go silently on, without examination, is still more dangerous. The first may lead to tumults, bordering on anarchy; and the last may gradually lead to a settled despotism, which cannot be shaken off for centuries. It is well to beware of the danger on either hand, and to guard alike against both." Again, "Candour must own, that our brethren who are in favour of the present government, have just reason to be on their guard against the wild uproar of

anarchy, and to defend the interests of the church against all extravagant desires of a visionary liberty. But they ought well to consider, that the other extreme, though not so immediately threatening, may yet in the issue be far more destructive. Unless we be greatly on our guard, a government of such high executive powers as that of the Methodist E. Church, may gradually advance to a dark and dreadful despotism, which we never intended, and which few of us, perhaps, have fully anticipated."

Now I fearlessly appeal to all I have written from that day to the present, in proof that there has been no shadow of alteration in my sentiments. I was opposed to anarchy from the beginning; I am opposed to it still. I believed at first, that "a dark and dreadful despotism" would, in the issue, be far more destructive than anarchy itself; the same conviction remains without wavering. And I appeal to all candor, if I have ever written any thing which implies the least alteration of sentiment, on the one side or the other.

The only change in my judgment is this,—I am mournfully convinced that human nature is far more corrupt than I supposed it was; and, consequently, that its tendency to the two above mentioned extremes is far more powerful than I once imagined. Indeed, I have been led to doubt whether the foolishness of mankind will not destroy all prospects of rational liberty, both in church and state. But have I any more confidence in "a dark and dreadful despotism," or any less apprehension that the corruption of human nature has a tendency to lead to it, than I had before? Not in any degree.

Some advocates of Episcopacy tell us, indeed, that an expression of such apprehensions, only makes the people laugh. Exactly so: and this proves the danger to be greater. These same people who laugh, would be easily trained to shout around the flaming pile, "let the dogs' beards be made!" Information has lately come to our knowledge, of certain sinners swearing at us, for having the assurance to oppose the church government of Episcopal Methodists.—Such men could be enlisted by thousands, under the wings of Episcopacy, to erect the scaffold and enkindle the fires, to consume all heretics who should presume to doubt the truth of any thing advanced by "the divinely authorized expounders." The whole of their religion would consist in a fiery zeal to damn here, and damn there, at men who should presume to oppose their holy church, and their holy ministry.

But we are told there is so much light in the community at this day, that our liability to run back to the darkness of popery, is a ridiculous supposition, that can only be entertained by a mind susceptible of the wild vagaries of insanity. Here we might ask the wise folks, who are supposed not to be susceptible of insanity, whether it be a rational conclusion, that because the people are now enlightened, they have no occasion to use the light they have, but should shut their eyes, and take for granted that all is safe? What is light good for, if it be put under a bushel? If the present is indeed an age of uncommon knowledge and prudence, let the people prove it, by keeping their souls awake to the danger of a return to popery. If they are not awake to this danger, it is a proof that they are not yet as well instructed as they ought to be; and that additional illumination is necessary to guard our posterity against a return of the clouds and thick darkness of the tenth century. True knowledge sets people on their guard, and keeps

the attention of the mind awake; but if we close our eyes in serene indifference and fancied security, this affords a strong presumption, that we greatly need additional improvement.

The fact is, that after all our supposed illumination, there is an immense amount of ignorance through the whole body of the community. There are multiplied thousands in our country, as well as in other countries who are just enough enlightened to hold up the garments of their priest-hood, while they march in procession to take their seat in St. Peter's chair. Many of the wicked could easily be so far converted, as to feel a kind of religious phrensy, in supporting clerical power in all its sanctimonious dignity, and in all the energy of its inquisitions.—Indeed we have seen proofs in modern times, that when a church becomes popular, and bids fair to "take the world," the ungodly will eagerly follow in its train, and evince a readiness to sustain it with all the blind zeal which was formerly manifested at the celebration of "a holiday," or an "Auto da fe."

But if we presume to imagine that the Methodist Episcopal Church is as liable to run into such evils as other churches—we must prepare, it seems, for the tremendous charge of "speaking evil of ministers." Then it follows, that there is no way to avoid this guilt, and the dreadful apprehensions of a coming perdition, but unequivocally to own that the itinerant ministers of the Methodist Episcopal Church are more pure and spotless than any other ministry in Christendom; and that they will infallibly continue so, to the end of the world. To express a doubt of this, it appears, is to *speaking evil of them!* A distinguishing specification on which the prosecutors of Baltimore expelled about thirty members from the church, was the following: "If they (the Methodist ministers) go on, and enslave the people, the consequence will be, that they will ultimately and inevitably enslave themselves and their children after them." The slander in this sentence was not supposed to consist in the consequence mentioned, but in the presumptuous and unpardonable "if;" for this supposes it possible that "the itinerancy" may become so corrupt as to enslave the people! Because we presumed to utter such sentiments, some of their writers have manifested an eagerness to terrify us with the anticipations of a coming judgment; and have intimated, that we shall dreadfully remember these hard sayings at a future day! And will it make us tremble in the day of judgment, do you suppose, that in this world we had the assurance to say that Episcopal Methodists are made up of the same stock of materials with all other ministers and members of the church? Are we bound, under pain of damnation, to own that they do not belong to Adam's corrupt and fallen race?

The other specifications of the prosecutors were of a piece with the one above quoted: they all implied the assumption that if you mention the mal-administration of Itinerant ministers, or express any thing which does not accord to them a sanctity that belongs not to any other body of men upon earth, *you speak evil of them!* What do all the charges against us amount to, more than this—that we say Methodist ministers are as liable to become corrupt, and gradually to march forth to a state of ecclesiastical despotism, as any other order of ministers are? This is precisely the head and front of our offending; and nothing beyond it can be found in the whole narrative and defence of the prosecutors.

Now I appeal to all that has been written during the last seven years, that I have never varied in my testimony against these papistical pretensions, on the one hand, nor against the loose march of anarchy, on the other. The only system of church government which can effectually guard against either of those evils, is that which opposes them both alike: namely, by such a connection of the ministry and membership, as gives them a joint authority, through all the departments of the administration. Anarchy, far from impeding the progress of despotism, will most certainly accelerate its march; and our church must have a government possessing as much energy as the principles of justice and christianity will supply, in order to accomplish those valuable purposes in general society, to which we are called. If we will hold a firm and impartial course, against tyrannical power on the one hand, and anarchy on the other, and carefully keep the balance even, we may hold in check both those enemies of human happiness, and be instrumental in conveying the blessings of an untrammelled gospel to all succeeding generations; but if we let the balance go, no matter on which side it may be, we abandon the cause of Reform, and at once give up the great safe-guard of religious liberty.

BARTIMEUS.

For the Methodist Protestant.

Mr. Editor.—While many of our friends in various sections, are calling for preachers to come and organize them into churches, others are saying "O no, better never organize a society at all unless you can furnish them with a preacher—and better a preacher should never labour amongst them than he should not receive a support. And again, never attempt to clear more ground than you can cultivate."

Now, my dear brother, will you, or some of your correspondents, please inform me whether it was truly the apostolic plan to visit or to clear no more ground than could be regularly supplied, and the minister supported.

How was it in primitive times? Is it the fact that no preacher visited any region beyond the neighborhood in which he was converted to God? Is it true that primitive preachers always waited to be assured of a comfortable support before they would visit and supply the calls, the loud the thrilling calls of the destitute portions of God's moral vineyard?

Is there not a most culpable neglect amongst the preachers of the present day? Are not tens of thousands deprived of the ministry of the word of life, because they cannot pay as much for it as their wealthy neighbors? Should these perish for the lack of the gospel? At whose door will their final ruin be laid? "But I cannot go." Why? "I fear I cannot get a support." Will this avail you, minister of Christ, in the day of the Lord Jesus? I am weary with hearing "open no more ground than you can cultivate." "I cannot go and preach unless my support is guaranteed." Great Head of the Church, what is to be done if these sentiments become general? Is there any thing like the love of Christ or human souls in this language. "Go ye therefore into all the world and preach the gospel to every creature." This is the command.—We ask where and who is he who obeys the command as far as required? Into whatsoever city or village ye enter, as you carry the glad tidings, do thus and so.

How many strange cities even in these United States are trodden by the footsteps of any one

professed herald of the gospel? Great Saviour, where is the zeal of primitive times? Now, church legislation, a seat in the law making department appears to be a greater object of ambition to some, than the eternal salvation of the people! I am constrained to this when I look over the columns of our church paper and see more than one half of it occupied by the strife of words for places of trust and honour in the church—instead of warm, ardent and irresistible appeals to the heart and consciences of the readers, and through them to the Christian public—on the awful state of the world—millions in danger of everlasting perdition, and the great necessity of the utmost effort of every private member and every preacher to save their own souls, and those amongst whom they can have influence at home and abroad.

Are we not replete with resorts to serve our personal temporal interest? But O how barren in all that is known to be enterprize in the glorious and unearthly subject of the salvation of the world.

If we expect to prosper exceedingly, we must become a holy, self-denying and daily laborious people. If our hearts were filled with holy zeal and heavenly love—what could stand before us. We answer in the fear of God—neither sin, satan, nor hell? May God out of Heaven stir up our souls to renewed holiness, and renewed effort.

SPECTATOR.

For the Methodist Protestant.

Dear Brother,—You will oblige a subscriber by inserting the following questions in your paper; they are proposed in the spirit of candor and good faith, the writer earnestly desiring information and light on those particular subjects, and hopes that some one or more of your numerous correspondents will respond to them. They are the suggestions of a mind every way deeply and ardently engaged and interested in the success and prosperity of the infant community of which you and himself are component parts, and for which both you and he have suffered, and in all probability will yet have to suffer; but this does not move him, having counted the cost before he became a member, he is satisfied; and especially if any way he can promote the cause of God and christian liberty.

Firstly.—Can power be safely placed in the hands of one man?

Secondly.—Can power be placed in the hands of a legislature composed of but one branch, without endangering the liberties of the community over which it is placed?

Thirdly.—Are ecclesiastic bodies better calculated or a safer repository (when composed of but one branch) of ecclesiastical liberty, than the legislature of a state composed of a single branch, would be of the civil liberties of the community?

Fourthly.—Does a lay representation in our church constitute a sufficient check on the ministerial part to preserve the proper equilibrium in the legislature, and prevent the encroachment of their liberties? Is it in fact a real check? Is it not more the name than the influence that now operates? Will not a few years wear out both the name and the influence.

Fifthly.—Is not a legislature composed of one branch without an executive, separate and distinct, rather an anomaly, and inadequate to carry on its own operations without many and great dangers.

Sixthly.—Are not three distinct branches in the legislature as absolutely requisite to preserve

for any considerable length of time the liberties of the church of Christ, as are three branches in the civil government?

Seventhly.—If our government is destined to remain composed of ministers and laymen, forming but one body, where is the danger so great and appalling that will occur or arise out of the first, or any other call by three laymen for a separate vote?

Eighthly.—If there be something so awful in calling a separate vote of the laymen, would it not be prudent to change the constitution, destroying the distinction, and let men be elected on their merit and worth, without regard to the ministerial or lay character, would not such an alteration destroy that sectal feeling that seems already to shew itself among our local brethren and others?

These are some of the inquiries I make to myself, and in some instances to others.—I have not been able to answer them to myself in a way fully satisfactorily; others to whom I have propounded them, have almost universally assented fully to the conclusions that seem to be legitimate to the queries. I therefore offer them to a candid public, and hope that "Bartimeus," with whose essays or reviews I am universally pleased and entertained, or some other or others will give them a candid investigation, and give the public the benefit of such investigation, whether it be in their favor or in refutation. I am in search of truth, and will be thankful to any one who will communicate it.

OBSERVER.

— County, June 25, 1833

For the Methodist Protestant.

Dear Brother,—Permit me to inquire if the Committee of seven, appointed by our last Annual Conference, to examine "the Constitution and Discipline, to ascertain what amendments should be recommended to the several Annual Conferences, and to furnish, through the columns of the Methodist Protestant, the result of their deliberations"—are preparing a report, and whether we may soon expect its publication? It is desirable that the alterations and improvements they shall propose, be spread before the people as soon as convenient.

A Member of the Conference.

THE REV. ROBERT HALL'S OPINION OF MR. WESLEY.

Messrs. Editors,—In looking over the works of the late Robert Hall, a Baptist clergyman, in England, I cast my eye on the following passage. It occurs in one of his letters to a pious christian lady, and is as follows:—

"I have just been reading over Dr. Whitehead's Life of Mr. Wesley: it has given me a much more enlarged idea of the virtues and labors of that extraordinary man than I ever had before. I would not incur the guilt of that virulent abuse which Toplady cast upon him, for points merely speculative, and of very little importance, for ten thousand worlds. When will the christian world cease disputing about religion, and begin to enter into its spirit, and practise its precepts?"

In another part of the volume from which the above is extracted, Mr. Hall says, "The most extraordinary thing about him" (Wesley) "was, that while he set all in motion, he was himself perfectly calm and phlegmatic; he was the quiescence of turbulence."

RELIGIOUS.

"THE WORLD'S A DANGEROUS FOE TO GRACE."

Who shall be able to fix his attention amidst the hurry and dissipation of life? Who can meditate on wisdom, with the noise of folly sounding incessantly in his ears? That blessed person who could suffer no distraction of thought from the objects around him, withdrew from the multitude, that he might teach us to do the same, who, alas! are often unable, when alone, to confine our thoughts for a few minutes together, to one subject. The world, like Martha, "is troubled about many things," and most about those which are of least concern; so that beside the profane, the uncharitable discourses, which they must hear, who are much conversant with it, the mind of man suffers not a little from the variety of light and unprofitable conversation, in which he is frequently engaged. This scatters the thoughts and so indisposes them for any speculations that are great and noble, sublime and sacred, that some time is required to reduce the wandering mind, to compose the spirits, and to restore that tranquillity of soul which is indispensably necessary for the prosecution of religious inquiries. And although the general assertion of a famous recluse, "That he always came out of company a worse man than he went into it," savoreth too much of the cloister, yet whoever, as the world goes, should diligently note the times when he came out of company a better man than he went into it, might, perhaps, find that his diary would be contained in a less compass than at present he is apt to imagine.

Gambier Observer.

BISHOP HORNE.

OBSERVANCE OF THE LORD'S DAY.

Sir Andrew Agnew has introduced into the British House of Commons, a bill to promote the better observance of the Lord's Day, which is very rigid in its exactions and enactments. By this bill, we are told "it is proposed to render every person who attends a news-room on Sunday liable to a fine of five shillings for the first offence, twenty for the second, and five pounds for the third; to declare every such news-room a disorderly house; to inflict on the keeper a fine of fifty pounds; to prohibit all travelling by land or water, in wagon, cart, van, stage-coach, omnibus, steam or sailing vessel on a Sunday, except in going and returning from places of worship, under pecuniary penalties; to render it a fineable offence for any vessel to go to sea on that day; to prevent drovers, farmers, and cattle-dealers from travelling with cattle on Sunday, to change the day of holding all fairs that are now held on Monday to Tuesday, and to render every person holding such fairs on Monday liable to a fine of not less than twenty or more than fifty pounds; to render any cattle or other animals travelling on Sunday liable to seizure; and to prohibit on that day the delivery of all letters."—*N. Y. Atlas*.

The April Christian Observer says of the bill, "It proceeds upon the general principle of forbidding, under suitable penalties, every kind of ordinary business and labor upon the Lord's day; and then proposing such exceptions as duty, charity, or necessity may require. On the extent and limit of these exceptions will rest the chief discussions on the bill. Sir Andrew Agnew and his friends have taken the word of God as their guide, and are not inclined to go farther than it appears to them to warrant in regard to exceptions. But some, who are in the

main anxious for a measure of Sabbath reform, are not prepared to go the full extent of the scriptural principle; and in order to meet their views, as well as to conciliate the avowed opponents of the bill, who are concentrating their strength for a formidable opposition, sundry clauses, for convenience, are printed in italics in the bill itself; but they form no part of it as proposed by those who prepared it. Some of them interfere with its principle, and go far to weaken its efficacy.

Among the many valuable features of the bill, we may mention the making each separate act a first offence, instead of the breach of the whole day being only one; and rendering purchasers and employers, as well as sellers and the persons employed, amenable to its penalties. The object of the measure is to honor that holy day as God's commandment, and to furnish rest and protection to all who desire to keep it. It is not a measure of coercion, but of lenity. Let each Christian begin with himself, and strive to promote its objects in his own heart, his own family, his own neighborhood; adding his prayers for its furtherance throughout the land."

THE EXALTED BENEVOLENCE OF BIBLE DISTRIBUTION.

"There is nothing (says the Hon. Wm. Wirt) sweet and touching in any other instance of human charity and mercy, nothing warming and firing in any former example of heroism, which is not thrown into the shade in comparison with this. To have sent bread in former days to the famishing inhabitants of Carraccas, and more recently to those of the Cape de Verd Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal throughout a lost and famishing world! The emancipation of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of our patriots—what would they be, if they could all be accomplished according to our wishes, compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of the sons of God? The crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry in depicting all Europe as loosened from its foundations and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land,—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprise of converting the whole earth into a Holy Land, and all its inhabitants into followers of the cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprise.

"There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth. But the best of all peace-societies, is the Bible Society. Let that book but be received by the world, in its original simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust, by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the

world; let it but be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east at the epoch of the Incarnation, "Glory to God in the highest, and on earth peace, good will toward men."

A MOTHER'S INFLUENCE.

A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding, that out of one hundred and twenty students, over a hundred had been borne by a mother's prayers, and directed by a mother's counsels to the Saviour. Though some of these had broken away from all the restraints of home, and like the prodigal had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—*Mother at Home.*

From the Churchman.

THE CHARACTER OF JOB.

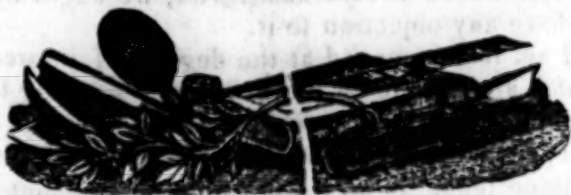
NO. 1.—JOB IN PROSPERITY.

In considering the character of Job, I shall waive the discussion of the many questions connected with his person and the book which bears his name, and take for granted that the book of Job is a poetic narrative of real events which occurred in the land of Idumea, about the time of the departure of the Israelites from Egypt, and that it was written by Job himself, or some other, his contemporary.

The subject is invested with the interest of remote antiquity. The light of original revelation had not entirely disappeared before the deepening shades of idolatry, and the simplicity of that early age throws a hallowed interest around the characters of those men, who shone forth as lights in the world, "when darkness had covered the earth, and gross darkness the people." Not the least pure and steady was that light which shone upon the plains of Idumea, in the character of Job.

With the dim vision of a distant faith, this holy patriarch exhibited in the greatness of his wealth, the extent of his influence, the eminence of his piety, and the fulness of his active benevolence, the entireness of a character which not only shames, but condemns Christians of wealth and influence, who have the clearer light, and the constraining motives of the gospel. It is to Christians, whom the Lord has blessed with prosperity, that the example of Job speaks directly. See him with his numerous flocks and herds, surrounded by his happy family, the candle of the Lord shining upon his head, the respect of the great attending him on his way, and the gratitude of the poor sweetening all the sources of his happiness. But we are called to view his character in a higher and more interesting light, as a man fearing God and hating evil. See him a priest in his own house, offering the daily sacrifice for his children, and accompanying the grateful incense of prayer and praise, by the instructions of pious affection and the light of a holy example. Follow him in his daily walk. The silent influence of his dignified and consistent deportment is seen, when the aged men rise up in his presence, and the nobles and princes hold their peace. An eloquent tribute is paid to his active benevolence, in the rejoicing of the

widow's heart, and the blessing of him that was ready to perish, while within himself he enjoys the rich satisfaction of being (in his own simple language) "a father to the poor." Such was Job in prosperity. He escaped the temptations of wealth and honor, and has proved that it is not impossible, though it is difficult, for the rich and the great to be poor in spirit, and walk humbly with their God. Christians are exhorted to rejoice evermore, but their joy should be like that of Job, in personal holiness, in family piety, in the honor due to Christian worth, and in reading the testimony of their love for the Saviour, in their deeds of mercy for his sake, and the simple annals of the poor.



BALTIMORE:

FRIDAY, JULY 19, 1833.

OUR CHURCH PROSPECTS.

These are brightening with each recurring day. Our opponents now plainly perceive that our principles are as permanent as they are just. They will see that although we speak out on any supposed error—yet, as professed followers of the Lord Jesus Christ, we preserve "the unity of the spirit in the bonds of peace."

Great expectations have been indulged by our opponents, that we should fall "out by the way." These are now cut off much to their mortification and disappointment.

Can we not as a people say, "the Lord is our Rock," and the mighty God of Jacob is our defence and refuge? Brethren, nothing shall harm us if we live to, and trust in God. Our principles are laid deep in the intelligence and affections of the most pious and virtuous of the American people, whilst their foundation is built on the precepts of the Great Head of the Church.

Hundreds and thousands are flocking to our Zion, like doves to their windows. Our hearts are encouraged to prosecute with renewed diligence the good work of raising up a church in this enlightened age that shall resemble Jacob's ladder, the top of which reached to heaven, on which ministering angels shall descend to minister to the heirs of salvation, and on which they shall ascend to bear the joyful tidings that the dead are alive, and the lost are found.

Many thousands we trust will be born of the Spirit of God in our Zion, and fitted for the inheritance of the saints above. May we not hope that some millions will arise on the resurrection morn to everlasting life, who were created anew in Christ Jesus in our Church?

Brethren and Sisters in Christ, is not the thought exhilarating to our hearts, that we are engaged in furthering the cause of Christian liberty on earth, and that of the growing interests of the Redeemer's Kingdom?

Can any personal sacrifice be too great in such high and holy labours which promise such glorious results? Shall not our hearts, our purses, and our homes be renewedly consecrated to promote the principles of ecclesiastical and evangelical liberty?

The eyes of the community, more, those of God are upon us—both expect us to be a holy, loving, laborious, and fervent people. Let us not disappoint their expectation.

Bro. Stockton's letter from Georgetown Station is of a highly interesting character in several points of view, from the facts it furnishes. First, this protracted meeting was commenced properly, by holding preparatory services—by these the congregation became gradually interested, and the better prepared to enter fully into the spirit of the exercises. No wonder they were 'good,' nor is it strange that "the main meetings" "were better," and the succeeding ones best of all.

Secondly, the ministers were all united in the work of the Lord, and laboured under the full view of their responsibilities to the Great Head of the Church—and the value of souls for whom Christ died.

Thirdly, there was a spirit of sacrifice both amongst the preachers and people—witness the distance some of the former went, and also that of some of the latter, on foot.

This looks very much like the manner of primitive times. If we want to feel the descent of the Holy Ghost as in the pentecostal day—we must look for it under similar circumstances. What were those? We are informed that devout persons from distant places assembled in Jerusalem, in holy expectation of a marvellous display of Divine power—and for ourselves, we have long since believed that those revivals are most important to the church, where there has been the most self-sacrificing disposition amongst the preachers and people, and which has been most strongly characterized by a missionary spirit. We mean, where brethren and sisters have agreed to meet from a distance at some given point to wait upon God, and to serve the spiritual interests of the church. We believe such travels, such labours, will, as heretofore, be honored of the Lord Jesus; and that wherever two or three or more scores shall meet in a true missionary spirit, that God will put double honour on his servants—by pouring out his spirit gloriously. We say to our preachers, prosecute your claims to the services of your distant brethren—continue to call as you have need, and if any shall refuse to assist in the good work—on them let the awful responsibility rest.

We hope the other stations in the District, will have help in holding their protracted meetings. Brethren and Sisters, we should, we must stir up the gift of God within us. We must live and labour for Christ and for souls, or we shall lose our souls!

We are glad to learn that our preachers and members are alive to the interest of the approaching Camp-meetings. An estimable brother writes us from Worcester, that the managers of the Camp-meeting calculate on nearly 10,000 persons being present at the one to take place in his neighborhood.—It is anticipated that seats will be provided sufficient to accommodate the whole.—The board consists of various denominations—one is a highly respected elder of the Presbyterian Church, two are, perhaps, vestry men of the church of England, and two or three Methodist Episcopal brethren.

This looks like labouring together in the unity of the Spirit, and in the bonds of peace. May Methodist Protestants every where prove themselves worthy of the co-operation of the wise and good of other churches, and never decline such kind tenders of service. The letter states that some Baptist brethren would have united had their residence been sufficiently near the encampment to justify their daily personal attendance.

Does not this, with a thousand other equally unequivocal indications prove, that as a Christian community, we are rising into public esteem and Christian confidence? Whilst God is with us and we do our duty, we shall continue to prosper.

"Philo Timoleon" has sent us a note, fully concurring in the sentiment expressed by many, that some of the articles recently published, are not calculated for edification.

cation, and therefore declines any agency in furnishing replies to those who may differ with him in opinion.

This course he avows, he adopts, not from a conviction that any position advanced by him is not tenable, but from that of the propriety of ministers being in all things examples of moderation to the church.

We have no doubt but all our writers will coalesce in this latter sentiment, and of course the controversy is closed. Our readers will then perceive that although some of the writers have indulged in strong terms, that their judgments are fully on the side of Christian urbanity and brotherly love. "Let brotherly love continue."

A letter informing us of the establishing of a Female Aid Society in Norfolk, Va. has been received and will appear in our next.

For the Methodist Protestant.

Mr. Editor,—I herewith send you a letter addressed to me by our brother Asa Shinn, in answer to one I sent him on the first of the present month, to elicit his views on the propriety and practicability of bringing the unstationed ministers in a nearer relation to the annual conferences. He is willing that the letter be published, or an extract from it; but I think it best to give the whole communication with his name.

Yours, &c.

Baltimore, July 13, 1833.

AMICUS.

Pittsburg, July 8, 1833.

Dear Brother,—Yours of the 1st inst. came to hand yesterday. In regard to calling a convention at this time, I doubt whether it would be practicable, useful, or safe. There are but three articles of the constitution which may not be altered by a general conference, and those three I think may be safely left as they are, at least for seven years to come.

The plan you suggest, concerning supernumerary ministers appears to be judicious, and so far as I have had time to reflect on the subject, I do not find any part of your details against which I entertain any objection.

I am utterly opposed to every thing which would represent two kinds of ministers in our church, with distinct and separate interests. They are all alike eligible to be received into the itinerant operations; all alike have the right of suffrage; all alike are eligible to become members of the general conference; and any new regulation which will give unstationed ministers a nearer relation to the annual conferences, if this can be done without injuring the itinerant operations, and without injuring the church, by making these conferences too expensive, will certainly have my sanction.

It is still my opinion, as it was when I wrote to your committee three years ago, that a plan could be devised profitably to bring unstationed ministers more fully into the pastoral or executive department, and especially so in stations. If an executive committee of unstationed ministers should be appointed as the advisory council of the superintendent, together with his assistant, similar to the council of the governor of Maryland, I cannot perceive that any evil, and I think much good might result from it.

Indeed, it is my firm opinion, that the talents and services of the unstationed ministers could be more profitably directed, by bringing them to operate with the executive power through the year, than by giving them seats in the annual conferences. For, if brethren would reflect calmly, and without any bias or prepossession, it appears to me the conviction would become

general, that the business of an annual conference has no essential relation to unstationed ministers, as such, and could not be carried on to any better advantage, by their being introduced into it. They are not another and a separate kind of ministers, who have a distinct interest from the ministry in general. An annual conference has no authority to legislate for them; and I am perfectly at a loss to conceive what interest, advantage, honor, or happiness they can have, in being introduced into the annual conferences in any other way than that which is at present authorized by the constitution: that is, by acting as delegates for the circuits and stations. Nevertheless, if an additional regulation can be safely formed, for some of them to be introduced as supernumeraries, we ought not to have any objection to it.

I am really amazed at the degree of interest which appears to be felt upon this subject, by some late publications in the Protestant. It is true, the counsel of those "veterans" might be of importance in an annual conference; but I think it would be of far more importance to the executive operations of the superintendent through the year. If unstationed ministers are introduced into the annual conferences, to represent some distinct and separate interest of the church, or the ministry, then it follows, that the constitution should be so altered, as to authorize annual conferences to legislate for that separate interest. I am truly surprised to wonder what can excite such a solicitude on this subject, except it be the mere honor or happiness of sitting in an annual conference. For if an annual conference has no authority to pass a single rule or regulation, to direct and control the labors of unstationed ministers, then why do those ministers wish to be members of such conference, otherwise than as delegates, except it be merely for the honor or happiness of a seat and a vote, or because they think the present members of those bodies are not competent to the business committed to them by the Constitution? They must think, either that the members of those bodies, as now constituted, are not competent to do the business, or that they ought not to have all the honor of it; or that others should share in the happiness of sitting, debating, and voting in those assemblies; for I repeat it, without fear of successful contradiction, that unstationed ministers, as such, have no separate and peculiar interest to be represented in those conferences.

I am confident, brother, you agree with me in the views above given. I had a thought before you wrote, to send them on for publication; but perhaps I shall write nothing more upon the subject, than the present letter. If you see proper to publish an extract from it, you can do so, or do otherwise, at your own discretion. If you conclude to do so, you can give my name, or leave it blank, as you may judge most proper.

A. SHINN.

A genuine portrait of the great reformer, Martin Luther, has been discovered, and is in a fine condition considering that it has been painted 300 years. It is on a thick oak pannel, circular shape, the head of the Holbein size, and it is said to be by the hand of Albert Durer. It may be seen at the house of Mr. Guy, West street, Chichester, England.

The foundation stone of the first Protestant Episcopal Church ever built in Paris, was laid on the 23d of April.

MEMOIR OF THE LIFE AND DEATH OF MR. SAMUEL DREW, M. A.

The great English Metaphysician, Drew, is no more.—"Thrice has the archer shot, and thrice" very recently have the Wesleyan Methodists of England been sorely wounded. First, the illustrious Adam Clarke—then the polished Richard Watson, and now Samuel Drew, M. A. These have been confessedly the three most brilliant lights in their connexion, and perhaps three such men will not be found in their communion during the present century. Indeed they are a great loss to the Christian world.

We yield a place to the following article from the London Christian Advocate. It is right, and it is meet that we should place the dispensations of Divine Providence, in the bereavements of the church as well as the triumphs of the grace of God in the progress of Christianity before our readers. Who can contemplate either of these departed ones without gratitude to God! His grace made them what they were, and His behest has called them we trust to a kingdom and a crown of glory.

From the London Christian Advocate.

We are sorry to announce the unexpected decease of that worthy and extraordinary man, Mr. Samuel Drew, M. A. editor of the *Imperial Magazine*, and author of several publications well known in the kingdom. He died at Helston, on the evening of Friday, March 29th, at the house of his son-in-law, Mr. J. M. Read, in the sixty-ninth year of his age. A little while ago, he fell into a rapid decline; and, desiring very much to finish his life in his native county, and within the circle of his own family, he hastened down to Helston under the care of his eldest daughter and his eldest son. His children had fondly hoped that his native air would partially restore his wasted energies, and so prolong awhile his stay on earth. But all their hopes were quickly disappointed; for he hastened to the grave with an increasing rapidity; so that in fourteen days after his arrival in Cornwall, he finished his earthly course. His constitution was broken with an unusual violence; and he was hurried through the latter stages of his life with an amazing celerity. But yet his noble mind remained unruffled, and the staff of his Christian faith, and the consolations of the Holy Ghost, continued to support his steps and strengthen his spirit while he was passing through the valley and shadow of death; so that, on the day before he died, he had a joyful prospect of a happy immortality, and a certain premonition that his end was near; and said, "To-morrow I shall join the happy company above."

Mr. Drew was born in St. Austell, Cornwall, on March 3, 1765, and consequently lived to be sixty-eight years old. His father, being a laboring man, had no means of giving him a good education. He learned to read at school, but taught himself to write. At the age of seven, he went out to work, at two pence a day; and at ten and a half was bound apprentice, like Gifford and others, to a shoe-maker. During his apprenticeship, he acquired such a knowledge as a small periodical, called *The Weekly Entertainer*, supplied. Having served his apprenticeship, he worked at his craft in Plymouth; from whence in four years, he was recalled to

St. Austell, where he undertook the shoe-making department for a man who, seemingly thinking that there was "nothing like leather," united in one concern the several trades of book-binding, saddlery, and shoe-making. Here he had access to plenty of books; but, so much was his mother tongue a foreign language to him, that his progress in reading was continually hindered by the necessity of consulting the dictionary for the meaning of words. Here Locke's Essay on the Human Understanding awakened Mr. Drew to a deep sense of his own ignorance, and gave his mind both an impulse and a bias which it never lost.

"At first," says he, "I felt such an attachment to astronomy, that I resolved to confine my views to the study of that science; but I soon found myself too defective in arithmetic to make any proficiency. Modern history was my next object; but I quickly discovered that more books and time were necessary than I could possibly afford to spare, and on this account history was abandoned. In the region of metaphysics I saw neither of the above impediments. It nevertheless appeared to be a thorny path, but I determined to enter, and accordingly began to tread it."

In the mean time, he had begun business on his own account; and, by dint of great industry, overcame the pecuniary embarrassments which met him at the outset. Though he had now more leisure for reading, yet he attended to business during the day, suffering his studies to break in upon his nightly rest rather than upon his daily labor. For he remembered the words of Marmontel, to no one more applicable than to him:—"The man who makes shoes is sure of his wages; the man who writes a book is never sure of any thing." However, he found making shoes and writing a book not incompatible; and, provoked by Paine's Age of Reason, produced an answer to that insidious work. This was published in 1799. A literary clergyman, the Rev. J. Whitaker, having seen this pamphlet, sent it to the *Antijacobin Review*, in which it was spoken of with praise not beyond its deserts. Encouraged by the success of this first effort, and by the reception given to several other pamphlets, which, however, were of temporary or local interest, and under the advice of his early patron above named, Mr. Drew appeared before the public, in 1802, as the author of "An Essay on the Immateriality and Immortality of the Human Soul;" a work which established his reputation, and the value of which is sufficiently attested by the fact that it has gone through several editions. In 1831, Mr. Drew revised this essay for the last edition, when Messrs. Fisher & Co., purchased the copyright for £250. The favorable manner in which this able essay was received, stimulated the author to renewed exertions; and his thoughts immediately passed from the consideration of the properties of the soul, to the consideration of the body, as to its reunion with its spiritual companion at the day of resurrection. As he was resolved at once to take the highest ground, and establish the identity of the resurrection body, he found that he had conceived a plan, in the execution of which he should be thrown much more on his own resources, than in his former work. In 1805, however, he had performed the difficult task, but so little to his own satisfaction, that he rejected many parts of the manuscript as being, to use his own words, "frivolous digressions and impertinent reflections;" and, indeed, so complete was his disappointment on a review of his labors, that, had he not been for-

tunately roused by the importunities of those who knew that the essay was in progress, it is probable this noble work might have been condemned to die without any possibility of resurrection. But it was destined to a better fate; and having been remodelled to the author's satisfaction in 1806, it was submitted to his friends. It did not, however, appear in print till August, 1809. Both of these, Mr. Drew's principal works, which afford a splendid illustration of a subject which has lately been expounded in an entertaining manner—namely, the pursuit of knowledge under difficulties, were published by subscription: and in a long and honorable list of names, we find the following:—Bishop of Bath and Wells, David Bogue, Jabez Bunting, T. Blanshard (100 copies,) Adam Clarke, T. Coke, Lord Calthorpe, Bishop of Exeter, Sir Vicary Gibbs, Dr. Hawker, Bishop of Salisbury, William Wilberforce, Esq. M. P. besides very many other names of distinction, particularly in the southwest of England.

In addition to these important works, Mr. Drew published, in 1822, an elaborate work in two volumes, in proof of the existence of God, which added considerably to his high reputation as a metaphysical writer. It was this, which, in connection with his previous works, procured for him the distinction of M. A.—a degree which was conferred upon him by the university of Aberdeen, through Henry Fisher, Esq., who, in the most modest manner, paid all the fees.

While thus industriously occupied in forcing his way into fame by the mere dint of industry and talent, and in spite of almost unprecedented obstacles, Mr. Drew attracted, among other honorable tokens of his merit, the particular regard of the late learned Dr. Adam Clarke, who, though his pursuits differed from those of Mr. Drew, had, like him, forced himself into general notice by efforts comparatively unaided. And, in the beginning of 1819, when the firm of Messrs. Nuttal, Fisher, & Co. established the Imperial Magazine, Dr. A. Clarke, as the intimate friend of both parties, recommended Mr. Drew to them as a fit person to conduct their miscellany. Pursuant to this suggestion of the Doctor, he was appointed the editor of it, and was then detached entirely from the pursuits of trade. Mr. Drew continued to conduct the magazine above named from its commencement to the present period; and his name contributed to establish for it a reputation which his success in the compilation of its contents amply justified.

At what period Mr. Drew joined himself to the Methodist Society, we do not know; but for many years he acted in the capacity of a local preacher in the body, and was always heard by crowded congregations with great attention.—His health was ever remarkably good, and he continued without intermission to discharge his duties as the editor of the Imperial Magazine, and to fulfil his engagements on the local preachers' plan, till the early part of March, when his health and strength began suddenly to fail, and his immediate removal into Cornwall was judged advisable. His name appears, for the last time on the cover of the Imperial Magazine for this month as the principal editor of its pages.

Besides editing the Imperial Magazine, Mr. Drew had the general management of all works printed at the Caxton Press; and the testimony of the proprietors of that establishment to his moral worth, as well as to his punctuality, indefatigable industry, superior talent, and the read-

iness with which he applied himself in overcoming difficulties, is alike honorable to them and creditable to him.

As a preacher, Mr. Drew was rather limited as to the range of the subjects of his discourses. His multifarious engagements as a literary man, indeed, may account in part for this; as they left him but little time for pulpit preparation.—But the true cause may be found, perhaps, in the character and bent of his mind. He was nothing if not metaphysical. He abounded in anecdote, and possessed a peculiar humor which gave a relish to his occasional remarks and to his conversation; but let him ascend the pulpit and deliver a set discourse, and he infallibly opened up some question of abstract science, as the immortality of the human soul, or the being of God. But the discussion of these and similar questions, though frequently repeated before the same congregation, never tired. The acuteness of Mr. Drew's perceptions, and his quick and clear apprehension of the successive links in the chain of an argument, combined with uncommon facility and volubility of utterance, though entirely unassisted by any of the graces of oratory, obtained and secured attention without ever wearying it. It is probable that few persons who have heard Mr. Drew preach, entertained so clear notions of the subject on which he discoursed, as those which they received on hearing him; and the monotonicism of his sermons was the less to be regretted, as, in the great variety of pulpit talent, there are few preachers who have the ability, or, having the ability, are governed by the inclination, to introduce the metaphysics of theology into the pulpit.

Of Mr. Drew's personal character it is not easy to speak too highly. He was not puffed up by the success which crowned his unassisted efforts in the pursuit of letters; and though his superiority of mind was easily discernible in his conversation, yet he was exceedingly unassuming and unostentatious. His piety, like his habits generally, was not showy, but it was consistent. We cannot describe him more accurately, or in fewer words, than in those in which he has been spoken of by the gentleman to whom we are indebted for the mournful intelligence of his death:—

"Mr. Drew was a real Christian philosopher. His understanding was of an elevated order.—His mind was richly endowed by nature, and it was highly cultivated by diligent study, and by unwearied assiduity; so that his society was always a luxury both to the literate and the illiterate, to the scholar and to the Christian. His philosophy and his piety bore immediately and equally on the happiness of life and the daily habits of mankind; and they were equally free from the pedantry of human learning and from the solemn and disgusting farce of a religious austerity. In the decease of Adam Clarke, and Richard Watson, and Samuel Drew, the Methodist connection has lost three of its brightest luminaries. They have shone awhile together in the Church below, and they have set together nearly; but they are only set to rise again where suns and stars shall set no more."

Adam's turning aside from God, lost for himself and all his posterity, that beauty of the image of God, after which he was created; and while, by an impassable way, he attempted a forbidden equality with the Deity, he was made most like to Satan.

WIRIUS.



POETRY.

From the Presbyterian.

HYMN FOR A TIME OF DANGER.

(Air—*Amsterdam.*)

Thou art never distant, Lord,
When burdened spirits cry,
Promises and oaths afford
A pledge that thou art nigh.
Ere thy word of truth can fail,
All creation must dissolve;
Now to rest within the veil
At anchor, I resolve.

Other hopes may die away,
This only cannot sink.
In the hour of deep dismay
Or just on danger's brink.
Thousands have devolved on Thee
All their load of grievous care,
Thousands have been thus set free
From terror and despair.

I will trust thee, though the storm
More loud and angry roars,
Thou wilt all the work perform,
And show thy boundless stores.
Easy 'tis for thee to work
Or by many or by few.
Though ten thousand dangers lurk,
Secure thou bear'st us through.

By thy boundless, gracious love—
By precious pledges made—
By the Saviour's prayers above—
By his full ransom paid—
By thy past assistance given—
By my thousand wants—I plead:
Help me on my road to heav'n,
And succour in my need.

L. E.

From the Christian Mirror.

INDIAN HYMN.

[On the journey of the Flat Head Indians, in 1832, to inquire of the white men for God's Book.]

From o'er the Rocky Mountains,
Where prairies wide are spread,
Where streams from forest fountains
Flow west to ocean's bed,
See savage men descending
To Mississippi's vale,
Their eager eyes still bending
An eastern light to hail.

For they have heard a story
Of God's most holy book,
All full of light and glory,
On which their eyes may look:
And they, like eastern sages,
Who journey'd from afar,
Have travelled weary stages,
To find the Saviour's star.

"Have you that book from Heaven?
These western wise men say:—
"To us shall it be given,
To guide us in our way?
We're wanderers, all our nation,
Deep lost in gloomy night:
O, let us know salvation!
O, give us heaven-born light!"

Yes, red men, here out-beaming,
God's book shines strong and free,
And soon its radiance gleaming
Your children's eyes shall see:—
Soon beauteous on your mountains
Shall Gospel heralds stand.
And soon shall Zion's fountains
Stream gladness through your land.

WELVELLYN.

From the Presbyterian.

HYMN.

JOYFUL CONFIDENCE.

(Air—*Triumph, Handel and Haydn Collection.*)

He who restores the dead,
The God in whom we trust,
Can lift this drooping head,
And raise me from the dust;
Strong is his arm, and I shall prove
How great his love to save from harm.

Though sorrows may abound,
And dangers thickly press,
His grace is constant found
In every new distress;
His word is giv'n to bring me through,
And he is true, to lead to heaven.

He hath delivered oft;
He doth deliver now;
And on his arm so soft
I rest my pained brow.
Who can deny when he declares
His people heirs, though they must die?

Grace has the work begun;
Grace shall perform it all;
Not surer is the sun
To this terrestrial ball,
Than heavenly love to those who strive
In him to live, and faithful prove.

L. E.

From the Sabbath-school Instructor.

THE DYING CHILD.

Farewell, mother, I am dying—
Death's cold sweat is on my brow—
Rapidly my time is flying—
Let me have the last kiss now.

Why, dear mother, art thou weeping?
Tears will not death's angel move;
Soon thy daughter will be sleeping
In the arms of sovereign love.

I shall there meet little brother,
And my father see again—
Oh! my heart is glad, my mother—
Fled is now the parting pain.

Shall I tell dear father, for thee,
Soon thou'lt join him in the skies?
Let me tell him, that I saw thee
Smiling as death fixed my eyes!

Soon will come an end to sorrow;
Soon thy trials here will cease;
Short the time—a brief to-morrow—
Ere death whispers to thee, "peace!"

Music in my ears is ringing—
Golden harps around me play,
And a group of angels singing,
Smiling beckon me away.

See! their shining wings are gleaming;
From their lips hosannahs swell;
Heaven itself is on me beaming—
Dearest mother, fare thee well!

P.

CHOLERA.

Wheeling, July 3, 1833.

Office of the Board of Health—Friday, 5 o'clock
P. M. June 28, 1833.

The Board of Health have the satisfaction to announce, that since their last report 25th inst. no case of cholera has occurred in the town or neighborhood; and from the absence of the disease for the last five days, and the unanimous opinion of the physicians expressed in the subjoined note, the Board feel authorized to say, that the cholera, as an epidemic, has entirely disappeared, and that the general health of the citizens is as good, if not better than usual at this season of the year.

Hereafter, unless the disease shall revisit our town, (which heaven avert!) the reports for several weeks past made by the Board, will be

discontinued. It may be proper, therefore, to take this occasion to say, for the satisfaction of the public, and to correct any exaggerated stories circulated abroad, that the total number of cases of cholera, in the latter stages of the disease (many hundreds in the first stages of the disease not being reported, and of course not included in this estimate) which have occurred since the 16th of May is 289.

Of this number 125 were males; 123 females, and 41 children, (both sexes.)

Seven of the above cases were brought to town by steam boats from Cincinnati, Maysville, &c. and within the same period the total number of deaths by cholera were 153.

During this time also, the deaths from consumption, fevers, &c. may amount to 18 or 20. From this it would appear, that, estimating the population remaining in town at 5,000,—those absent at 2,000 or 2,500,—the average mortality has fallen below $3\frac{1}{2}$ per cent. In the districts of the town, however, where the disease was most virulent, viz. from the market-house, and back to 4th and 5th sts. including Market Square, and on Market and Main streets, between Jefferson and Adams, (the most elevated and heretofore considered the most healthy location in the town,) the mortality has borne a proportion to the population, of probably 15 or 20 per cent! From Union street to Wheeling Creek, on the west side of Main and Water streets, no case of the disease occurred.

By order,
REDICK M'KEE, Sec'y.

BUSINESS DEPARTMENT.

Remittances on account of Third Volume.

Edward Riggs. By J. P. Webb, for Sylvanus Zeeber. John Hines, William McElroy. By Thomas P. Norris, for Zacary Parker and Hezekiah Newcomb. J. T. Ady, By William Kesley, for Joseph Radcliff. Thomas Beaton, for "1832 and 1833." By W. J. Holcombe, for Wm. Gough, and Martha Johnson. By W. H. Wills, for Rigden Valentine, Daniel Paschall, Charles R. Eaton, Washington Branch, George Wright, Moses and N. Parham. Thomas C. Brown, D. C. H. Emory. By W. C. Lipscomb, for Rezin Elliott, and L. G. Thomas. Thomas Patterson, R. Brown, Henry Joice, James Mather. By Joseph D. Lee, for himself and John P. Taylor.

Remittances on account of Second Volume.

William McElroy, John Galloway, M. Roberts, Thos. Hanna, George Edmonds.

Receipts for Books—gratefully recorded.

| | |
|---------------------------|---------|
| Saul Henkle, | \$20.00 |
| J. D. Hines, | 3.00 |
| W. Kesley, | 2.50 |
| Ira A. Easter, | 1.00 |
| Do. do. per J. S. Ambler, | 4.00 |
| W. H. Wills, | 15.00 |
| W. C. Lipscomb, | 00.50 |
| Adjet McGuire, | 25.00 |
| J. D. Lee, | 25.00 |

Letters Received.

John P. Webb, W. S. Stockton, Thomas P. Norris, "A Patron," Wm. McElroy, Oswald Potts, Jesse Oakley, J. T. Ady, J. H. Burch, W. J. Holcombe, R. Blount, "Observer," Asa Gladman, W. H. Wills, George McClean, W. B. Evans, W. C. Lipscomb, (the \$3 was received and properly credited,) Joseph Barlow, Thos. M. Bacon, Alexander Livingston, J. Woodward, William Jackson, I. A. Easter, J. Merritt, B. R. Bray, H. D. Murrell, L. Abercrombie, R. H. Johnson, W. McGuigan, Adjet McGuire S. Martin, L. D. Johnson, Willie Peck, Joseph D. Lee.

White Marsh or Bodkin Camp-meeting, commences on the 18th instant.

The schooner Carroll, will leave Dugan's wharf, opposite the State Tobacco Warehouse, every other morning during the encampment, at seven o'clock. The charge for each passenger going or returning will be 25 cents.